A U M

Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps a single one knows me as I am.

—BHAGAVAD-GITA.

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H. P. B.

MAY 8TH, 1891

WHEN Theosophists think of H. P. B. on each "White Lotus Day," they think of death in that time, truly, as but the unseen side of life. Whosoever has read one book of H. P. B.'s in realizing sense knows he has touched a vibrant life-current, in which he thereafter lives, and which becomes a mighty impact on May the eighth. Comes with it the almost stunning realization that Her life *is*. Matters not, whether here or otherwhere, the Being *lives,* is still a Force in this world, whatever other worlds that Force may flow from.

The Mahatmas stand to Theosophists as Great Ideals, as evolutionary necessities and facts. But, They dwell apart from men, away from the turmoil men endure. H. P. B. dwelt among men, warmly, in a majesty so simple that not one of them could complain Her lot was easier than his. Nor could one claim a higher station, nobler birth. She knew all that men hold dear, as all that they bemoan.

The Mahatmas are living men upon this earth; but H. P. B. went the way that all men go, by death. She *lives*. Then, may not we know, so shall we live, when these bodies are deserted? Hers the power to know the boon 'twould be to men, when from "the other side," and after many years, She still could enlighten the philosophy She brought, by this appointment the world around, to enter and re-enforce the current of Her life, for its continuous flow through the mind of the race. Thus, the time will come again for the bodily presence here of the Being known to us, and revered by us, as "H. P. B."

AFTERMATH

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These truths are in no sense put forward as a *revelation;* nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history.

—*The Secret Doctrine,* I, vii.

It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority. —*The Secret Doctrine,* I, xix.

Natural sciences, archaeology, theology, philosophy, all have been forced in *The Secret Doctrine* to give their evidence in support of the teachings herein again propounded. *Vox audita perit: litera scripta manet....* Had I acted otherwise, *The Secret Doctrine,* from the first chapter to the last, would have amounted to uncorroborated personal affirmations.

—H. P. B.: *Lucifer,* July, 1896.

WRITING in *The Theosophist* for December-January, 1883-1884, a *chela* of "K. H.", in a signed article, discusses the notion of a "personal God" and asserted "revelations" therefrom through a "higher intuition." He says:

> "This is proclaimed to be the highest truth which must *ex hypothesi* include all lower truths! Let us examine how it includes the truth of reason. Whatever the translator might say regarding the fallibility of *reasoning,* he is too philosophical, I take it, to deny to *reason* the attribute of being the only test of truth."

Since the death of H. P. Blavatsky and William Q. Judge there has been an unceasing flow of theosophical literature to which the only term that can fitly be applied is "revelation"—in other words, "uncorroborated personal affirmations." "Occultists," theosophical, neo-theosophical, and mystical, have flooded the terrain of the Movement. At no time has it been difficult in human history for a "revealer of mystic lore" to gain a following—and the more easily if the claim is made that what is thus revealed is "now made public for the first time in the world's history."

To cite only a few instances: Swedenborg in Europe, Keshub Chunder Sen in India, Mary Baker G. Eddy in America, are illustrative examples. To-day, Mr. Frank N. D. Buchman and his "Oxford Group Movement" are repeating both the successes and the follies of the past. "Human nature," essentially fallible, forever tends to seek an infallible mentor, guide and protector against

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Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—Editors, THEOSOPHY.

its own mistakes. Hence the "personal God," the "revealed Word," the "loving Savior," the "vicarious Atonement," the "apostolic Succession"—the "believe and be saved" shibboleths of every religion, religious sect, priest, seer and psychic.

The whole attitude, policy and method of the Masters of Wisdom, the whole example and teachings of H. P. Blavatsky and Wm. Q. Judge are a warning and an instruction to students of Theosophy to beware of this deadliest of all pitfalls. When the writings and the conduct of the various exponents among the second and third generation of Theosophists are examined, two facts will stand out clearly: (*a*) that the numerous claimants to attention invariably pose as revealers; (*b*) that their claims and revelations meet with a ready acceptance on their mere *ipse dixit*.

Even from the necessarily brief extracts given in preceding numbers of this series it can but be apparent how entirely Mrs. Besant was engulfed in the abyss; how unquestioningly her successive revelations were accepted *en bloc* by her followers. Yet, from first to last, every revelation by Mrs. Besant rested simply upon "uncorroborated personal affirmations." This was the fact with her "case against W. Q. Judge." Of actual evidence, let alone proof, there never was a scintilla of testimony in the "Judge case" that could stand a moment's impartial examination in the light either of opposing evidence or of reason. The whole "case," like the entirely similar case of the Society for Psychical Research against H. P. B., rested solely on charges made, on the reputations of those who made the charges, on the human tendency to listen to slander and calumny. The time-tested maxim of jurisprudence to safeguard against this weakness in human nature is the rule that he who is charged with an offence is to be assumed innocent until the charges are proved.

The paradox of human nature is exemplified in the career of Mrs. Besant. No one, perhaps, suffered more than herself in the first half of her life from baseless and causeless calumny; no one in human history has been the author of more cruel and wicked accusations against others than Mrs. Besant during the latter half of her public career. No one relied more upon reason, however faulty her reasoning, than Mrs. Besant during that part of her life which at last brought her to H. P. B. and Theosophy; no one whose later life showed a greater, if unconscious, loss of moral equilibrium due to her reliance upon revelations from Chakravarti and Leadbeater. Her sense of justice came at last to be confined only to herself, so much so that to question in any way any *ex cathedra* utterance of

hers was to become *anathema* in her own sight and in the eyes of her followers.

The year 1926 was spent by Mrs. Besant in a tour of England and America, accompanied by her newest revealer, Krishnamurti, for whom she acted as "press agent." The Adyar T. S. as well as the "Order of the Star" was, with few exceptions, surrendered to this new folly—a willing surrender on the part of the great majority of the membership. A pentecostal feast was held at the Chicago convention of the American Section of the T. S. A notice by the General Secretary-Treasurer in the September, 1926, issue of the *Herald of the Star* will illustrate the prevailing fervor of blind faith:

> "The Congress of 1926 will become an historic date for the Order. From now onwards we shall no longer speak of the coming of the Teacher for He is already in our midst.
>
> "This year, and this Congress, have become for us the starting place for a new life within the Order. Here and now Krishnaji has definitely begun his public work. He has laid the foundations of that Kingdom of Happiness which the Teacher will establish upon earth."

A story has come down that once, when asked what is the prime requisite for Adeptship, H. P. B. replied to the worshipful questioner: "a sense of humor." A sense of humor is noticeably absent, not only from Mrs. Besant, but from all those who drank of the inspiration piped into the Adyar T. S. This is well illustrated by two articles contributed by "arhat" Jinarajadasa to *The Theosophist* for December, 1926, and January, 1927, respectively entitled "Revelations and Psychism," and "More Revelations." Saturated through and through with the revelations and initiations derived via Leadbeater whose devoted pupil and disciple he has been since his boyhood, Mr. Jinarajadasa could scarcely be expected to lend an appreciative ear to competing dispensers, or to apply to his own "sphere of expectations" the same canons of judgment that governed his reception of the communications which he discusses:

> "Life is normally complicated enough for those who aspire to tread the occult path. But a new complication is slowly arising for them, in the number of revelations which are presented to them authoritatively as coming from the Masters. I am constantly the recipient of such occult instructions. Most of them are supposed to emanate from the Masters, but now and then they are said to be from no less a person than the World Teacher himself."

Mr. Jinarajadasa then gives samples of these "messages" and comments:

> "I have quoted just these few instances of revelations to draw the attention of members to the point with which I began, which is, that life is becoming very complicated with the plethora of revelations. . . .
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> "I think I need make no great comment after all these cases, on this topic of revelations and psychism. . . . But the tragic fact is that, while most revelations are trash, now and then we do come across true revelations. But how shall we discover the true from the false? That is indeed the great question which concerns us all to-day. . . .
>
> "No special warning need be given to old students, though even an old member can sometimes be utterly deluded by the subtle flattery which is implied in receiving communications from the Masters. To new students, I can only re-assert the warning given again and again, that the greatest caution should be exercised regarding communications from the invisible through whatever channel they come. There is no guide about the matter except one's own individual judgment, and since the judgment of each one of us is influenced by his predispositions, the matter is one requiring the utmost dispassion and intuition."

If there were, indeed, "no guide about the matter except one's own individual judgment," then Theosophy as a statement of the laws, principles, and practices governing the discrimination of "the true from the false" is worthless. And if the "judgment of each one is influenced by his predispositions," how *can* he gain the "dispassion and intuition" which Mr. Jinarajadasa affirms to be requisite?

As if in unconscious irony, *The Theosophist* for April, 1927, contains Mrs. Besant's "New Message" as a sample of the "individual judgment" and "intuition" which the Adyar leaders regarded as the means to determine the true from the false in revelations. Mrs. Besant writes:

> "So the world is looking for another message to guide the Nations for centuries to come. . . . If so, where is the Teacher, and what His message? . . . The World Teacher comes with a message of Happiness for the guidance of the Nations for centuries to come. Only thus can the world be saved. . . .
>
> "The Divine Spirit has descended once more on a man, Krishnamurti, one who in his life is literally perfect as those who know him closely can testify. During the last year, since December 28, 1925, when the Christ spoke through him . . . he has been undergoing swift changes. . . .
>
> "In him the manhood had been taken up into Divinity, and we beheld his glory, full of grace and truth. The Spirit had descended and abides on him. The World Teacher is here."

It would require an "arhat" of Mrs. Besant's own definition to distinguish between this manifesto and the countless religious fana-

tics, seers, and psychics, or to differentiate between her own "messages" and the ones which Jinarajadasa cites as examples of delusion run riot. Nevertheless, all this proved palatable and inspiring to her followers and those of "Krishnaji;" feeble and dispirited protests were here and there raised, as instanced in the quotations from Mr. Smythe of the *Canadian Theosophist*. Only the "outcaste," Dr. Stokes, continued to sting with his O. E. L. *Critic* the "New Dispensation." All this did not prevent *The Theosophist* from continuing month in and month out the laudations of "the Christ" and his theosophical sponsor, Mrs. Besant. The various sectional publications, except as noted, continued their echoing "amens," so that save for mere change of names and terms, the Adyar T. S. presented all the characteristics of a religious sect. From time to time the gross and palpable absurdities, the extremes of contradiction from the teachings of Theosophy as originally recorded, provoked questioning. But the published articles indicative of such doubts and bewilderments are uniformly in the tone of a faithful believer asking his priest for assistance in returning to the bliss of blind faith. Nowhere in the literature of "Besantism" is there a more striking example of this attitude of mind than in the correspondence of Mr. T. H. Martyn with Mrs. Besant prior to his being "read out of the fold" by her.

What need for study when by "going into the silence" the devout could find the "Kingdom of Happiness" preached by Mrs. Besant and Krishnamurti? What need for philosophy when "revelations" could be so easily obtained, either at first-hand quite satisfactory to the "individual judgment," or by recourse to *The Theosophist* and the *Herald of the Star?* What need to face the "problems of life" by the hard and penible self-discipline and conduct implicit in devotion to the Three Objects of the Theosophical Movement, when ready to hand was the means to be relieved of all burdens by faith in the "World Teacher?"

As if the revelations already bestowed by Mrs. Besant and her circle of "arhats" were not enough for the appetites of the credulous, *The Theosophist* for June, 1928, carried the prevailing frenzy a step further. Mrs. Besant there introduces her own form of Mariolatry, thus furnishing the faithful with a "theosophical" Roman Catholicism complete in its imitation of the papal religion substituted through long centuries for the teachings of Jesus. Genuine Theosophists, in contemplating this perversion of the Wisdom-Religion, should be able to see in it simply "the inexorable shadow"

of the Karmic law of cycles, the repetition of what has occurred following every representation of "the ancient, constant and eternal Doctrine." Mrs. Besant and her surrounding satellites are no worse, because no different, than the same phenomenal recurrences in former periods, and are but theosophical manifestations of the same vagaries and the same misguided "personal experiences in psychology" clearly delineated by H. P. B. in the article, "Is Theosophy a Religion?" This article, both historically and prophetically true, was originally published in *Lucifer* for November, 1888, coincident with the formation of the "Esoteric Section," and six months before Mrs. Besant announced her "conversion" to Theosophy.

This article was reprinted in THEOSOPHY for April, 1913, without comment, for the information and guidance of all theosophical students at the time when the "Krishnamurti cult" had reached its birth-hour after five years incubation. It was followed in February, 1917, by an article on the "Old Catholic Church" (now the "Liberal Catholic Church"), promoted by "Bishop" Leadbeater and Mrs. Besant in furtherance of the "objects" derived by them from the "King of the World." "Is Theosophy a Religion?" was again reprinted in THEOSOPHY for December, 1922, preceded by a retrospective and perspective article entitled "Prevailing Tendencies." Both articles were intended to put all Theosophists, irrespective of affiliations, on notice and on guard against what, in "the unbroken series of events," took place at Ommen, Holland, and at Adyar, in 1925. Theosophists of to-day, in observing the course of the Adyar society as well as its Point Loma competitor, may still profit by comparing the "messages from the Masters," with which they are so liberally regaled by their "leaders and official heads," with H. P. B.'s statements in "Is Theosophy a Religion?"

"Promotion" is swift among the "occult hierarchy" as thus caricatured. In 1925 Rukmini, the young wife of Mr. Arundale, was denominated by Mrs. Besant an "arhat." By June, 1928, Mrs. Besant was ready to make a further revelation:

> "When the World-Mother spoke to me, and spoke of 'our blessed Lord' now in the world, it was a glad surprise, and linked together, as with a golden clasp, the Kingdom of Happiness proclaimed by our Krishnaji, and the all-embracing Compassion of the Divine Motherhood. . . .
>
> ". . . Shrimati Rukmini Devi has been chosen to lead the movement for the uplift of Motherhood to its rightful place in the Life of the Nation. It is fitting that for this movement, as for that which is the mission of Him whom the World-Mother calls 'our blessed Lord,' an Indian body should be chosen."

Mrs. Besant gives "the accepted Invocation to the World-Mother:"

> "We bow in homage and adoration
> To the mighty and glorious Hierarchy,
> The Inner Government of the world;
> And to Its exquisite Jewel,
> The Star of the Sea,
> The World-Mother."

Mrs. Besant delivered a sermon in the Liberal Catholic Church at Adyar, reproduced as an insert in *The Theosophist* for June, 1928. In the course of this sermon Mrs. Besant said:

> "And this great movement in India, coming directly from the Divine Motherhood of the World-Mother, cannot be strange to the Indian mind, for, as She said just now to me: 'You have been worshipping Me for many, many years, for Durga and Lakshmi and Sarasvati are aspects of the Trimurti in Its feminine manifestation, and it is the power of Those that I embody as the World-Mother.' For there is only one World-Mother, as there is only one World-Teacher, . . ."

In the same year, 1928, Mrs. Besant was re-elected President of the Adyar T. S., practically unanimously. She continued her lecturing tours and writing with unabated vigor, and was present at the Ommen Camp in 1929. In that same year Krishnamurti dissolved the "Order of the Star," and his sponsors were somewhat strained in their efforts to minimize that event, together with the ignoring by the "Lord of the World" of both the Liberal Catholic Church and the "World-Mother." The October, 1929, issue of *The Theosophist* was published as a "Jubilee number," as the magazine had been founded by H. P. B. in 1879. It contains the text of a "White Lotus Day" address given by Mrs. Besant the preceding May 8 in London.

Nowhere is the moral and logical chaos of Mrs. Besant's course more shown than by her continually trading on the name of H. P. B., while dragging in the mire of her revelations all that H. P. B. held dear. In the course of this address Mrs. Besant threw out a hint in advance, of what later proved to be perhaps the most extraordinary of all the megalomanias with which her career was strewn. She said:

> "H. P. B. was chosen to come out into the world in the last quarter of the Nineteenth Century, and chosen in that great Council of the Hierarchy who are the real rulers of our world. Before the choice was made there was discussion among them. . . . She was chosen, after discussion, on very definite grounds."

In the next, the November, 1929, number, Mrs. Besant takes occasion to remark:

> "I add, for what it is worth, that in what I say of the Inner Government of the world, I speak from personal knowledge, for I have studied and practiced Raja Yoga steadily during the last forty years."

In the January, 1930, number of the "Adyar Theosophist," then, Mrs. Besant proceeds to tender the faithful the most stupendous of all her "delusions of grandeur." It is at the same time, the saddest of all the many efforts made by her to clothe herself in "peacock's feathers." She says:

> "The following account has been sent to me, and I think others will be interested in reading it."

The "account" purports to relate what took place in "the great Council of the Hierarchy who are the real rulers of the world" and the "discussion" on the choice of a Messenger. It runs, in part:

> "The question seems to have been as to whether use should be made of H. P. B. or of Annie Besant. . . . The use of H. P. B. would involve the accentuation of the occult side, and a sharp conflict with Materialism. The use of Annie Besant would involve the accentuation of the Brotherhood side generally, with little conflict, at that time, with the materialistic attitude. H. P. B. was immediately available. Annie Besant would not be available so early. Hence the Society, if she were to be the principal medium, could only be founded many years later, instead of in 1875. Some of the Elder Brethren were frankly anxious about the stressing of the occult side. . . .
>
> "H. P. B. was . . . no less heroic than the one who would be her great successor. . . . She was an admirable channel for the Masters, and entirely selfless—utterly their servant, no less than Annie Besant. . . .
>
> "In any case, the need of the world was urgent. Would it be safe to wait until 1891, with the advent of a world-castastrophe (1914-1918) in prospect? On the other hand, would it be wise to wait in view of the urgent need for the preparation of the world to receive its Lord in the first half of the twentieth century? . . . Herein lay a risk, a risk that would not have been taken . . . but for the guarantee offered by our great Masters. . . .These two Great Ones offered to make Themselves personally responsible for an experiment both dangerous and desirable. They would watch over it with the utmost care and guard by all means in Their power against the development of the occult side into those terrible exaggerations which in the past had led to such great disasters."

For a fitting anti-climax to this "inspired" account of Mrs. Besant's standing with "the Hierarchy which is the Inner Government of the world," one needs but to turn to Mrs. Besant's "Address to the Members" at the annual Convention of the Theosophical Society in England in July following. There, in dissertating

on the common life as the basis of universal brotherhood in all forms, and her own realization of it, she enlightened her audience as follows:

> "When I realized that there was only One Life, many, many years ago, I used as I went about my ordinary work to try to identify myself not only with the people, but with the animals, the vegetables and the minerals around me, and after a time I began to make an effort to share their consciousness as I gained more control over the manifestations of my own.
>
> "We had a very curious illustration at Adyar that at least trees have a fairly active consciousness, because the little gentleman who lived in a certain tree, and regarded it as his particular manifestation, one day showed himself to some children and said to them, 'I don't at all mind your playing about in the shade, but I don't like you to climb the tree.' I don't know why he did not like it; I suppose it made him uncomfortable in some sort of way; probably he was not sufficiently developed to realize that he might gain more from sharing in the life of the children than he did by not letting them climb the tree. But whatever the reason was we thought it only right to respect his desire, and since then we have not allowed children to climb up it.
>
> "I mention that as showing how there may be a manifestation of the Life occasionally taking place which most of us ordinarily do not recognize, and I believe the more we can include in that the better for us."

"Arhat" Jinarajadasa, from whose article on "Revelations and Psychism" we have quoted, appears to have regarded the episode of the "little gentleman of the tree at Adyar" with due gravity, for in *The Theosophist* for October, 1932, he favors its readers with a twelve-page account of "The Purification of a Tree at Adyar"—though he fails to say whether it is the same tree. Omitting his account of his own modest part in the several steps of the "purification," his recital of "arhat" Leadbeater's share in the performance runs as follows:

> "In the afternoon a Christian ceremony took place, with the similar purpose of removing whatever evil influences still persisted in connection with the Tree. Bishop Leadbeater . . . went in full vestments, with mitre and crozier, to the Tree. There, according to the Christian ritual, he magnetized salt and water, and then asperged the Tree, circumnambulating it. The residents present sang as the opening hymn, 'All people that on earth do dwell.' After the Asperges, the Bishop exorcised and drove away all evil influences, and prevented the spot ever again being used by the invisible entity of the dark cult. The Tree was already protected in a semicircle to the eastward by the Ganesha Temple, and the elemental could not approach from that side. Bishop Leadbeater therefore barred the way from the westward, and placed the Tree under the guardianship of a

> minor Deva. The members ended the brief ceremony with 'O God, our help in ages past.'...
>
> "To conclude: when each year henceforth in August the tom-toms beat, I shall not need to send my thought to protect my friend the Tree. We have also added one more beautiful spot to Adyar. And if other villages want a similar purification, we will assist them to get rid of this frightful incubus of an evil cult in their midst."

This allegedly "occult" imitation of the mediaeval Roman Catholic "excommunication by Bell, Book, and Candle" produced neither revulsion nor awakening among the members of the Adyar society throughout the world, while in India it was regarded as of such importance that *Theosophy in India* made special mention of the event.

It is difficult for Theosophists outside the various societies to realize the depths of degradation to which the Adyar organization has sunk, or the far-reaching Karmic consequences which must accrue to those who do not use their utmost efforts to oppose and expose such flaunting frauds upon the ignorant multitude as upon the Theosophical Movement. As we shall see, the other societies have made similar mock and abuse of all that should be associated with the holiest of names and missions. "Give not that which is holy to the dogs" has as profound a lesson to-day as ever it had in the time of Christ—and now, as then, it is precisely those who pose as Successors and Initiates, speaking in the Name of the Master, who are the offenders. Who can blame the intelligent and thoughtful, unacquainted with Theosophy and Theosophical history, for their contempt of everything connected with the name, when Theosophists themselves in so many cases remain supine while such travesties are broadcasted?

Traced to their origins all these pseudo-teachings, all these bogus occultists, all these counterfeit societies, represent the repetition, in our own times, of the Dark side of Karma—the recrudescence of Atlantean sins of omission as well as of commission. Essentially, the course of the Adyar society has been the "lunar path" taken by Mrs. Besant—the "current of efflux" which "the wheel of the Good Law" opens for the "failures of nature."

THEOSOPHY—A SACRED TRUST

A NOT uncommon objection to the study of Theosophy is the notion that such study will produce some form of mental aberration. An objection of this kind presupposes that those who urge it are in possession of a standard by which sanity can be judged. The world has such a standard—conformity with things as they are, and the confinement of one's interest and outlook within a definitely prescribed area. To dare to venture outside the given bounds is to run the risk of having one's mental balance questioned. Theosophists know that if anything makes for real sanity it is "the philosophy of the rational explanation of things," as Theosophy has been defined. The fear of its examination is due largely to the association of Theosophy pure and simple with the perversions of its Teachings which pass current for the real.

The responsibility for these perversions and the fears and erroneous notions to which they have given rise, rest upon the many students who have been and are drawn within the field of Theosophical study. Most of these students have inverted the order of the Three Objects of the Theosophical Movement and have confined themselves chiefly to a personal exploitation of the third of these objects: "the investigation of the unexplained laws of nature and the psychical powers latent in man." The pursuit of this object and the heedless attempt to acquire "powers," without prior and complete devotion to the First and Foremost Object of the Theosophical Movement—that of Brotherhood—produces a warped mental, psychic and moral development. It is largely from observation of the lives of such students that the notion arose, that interest in things Theosopic and occult endangered mental health.

The Founders of the Theosophical Movement and their direct and accredited Messengers in every age have laid down the lines of Theosophical study and work. They have sounded repeated warnings of the disastrous consequences which must follow on departure from the lines laid down. When the Custodians of Divine Wisdom see fit, under cyclic law, to transmit some of their Knowledge to Humanity, no student has any right to use it for self. It is intended for "the Great Orphan," and every true disciple will seek it only with the end in view of learning how best to serve the Race—all Humanity—to which he belongs. He will regard the Knowledge imparted to him as a sacred trust for the benefit of his fellow pilgrims. As *Light on the Path* has it: "The knowledge which is now

yours is only yours because your soul has become one with all pure souls and with the inmost. It is a trust vested in you by the Most High. Betray it, misuse your knowledge, or neglect it, and it is possible even now to fall from the high estate you have attained." In her article on "Chelas and Lay Chelas," H. P. Blavatsky mentioned among the qualifications expected in a Chela, "An intuitional perception of one's being the vehicle of the manifested Avalokitesvara or Divine Atman (Spirit)." The student who has attained such a perception is ever working with the beneficent forces in Nature. It is then unlikely that he will himself stray from the Path, or lead others to do so. Mankind will then acknowledge the soundness of the doctrine because of the beneficence resulting from its application.

In a spiritual sense no one can exercise exclusive and absolute ownership over knowledge, or anything else in Nature. Such an exercise would amount to an alienation of the particular possession from its Source, from which in truth nothing can ever be separated. It is the attempt at exclusive and personal possession which produces separateness and all the evil flowing from such an attitude. The true attitude is to regard oneself as a trustee of the knowledge and powers with which one finds himself endowed. The beneficiary of the trust is collective humanity. *The Voice of the Silence* sets this forth: "If one would follow in the steps of holy Tathagata, those gifts and powers are not for Self. . . . Know, that the stream of superhuman knowledge and Deva-Wisdom thou hast won must from thyself, the channel of Alaya, be poured forth into another bed. Know, O Narjol, thou of the Secret Path, its pure fresh waters must be used to sweeter make the Ocean's bitter waves—that mighty sea of sorrow formed of the tears of men. Alas! when once thou hast become like the fix'd star in highest heaven, that bright celestial orb must shine from out the spatial depths for all—save for itself; give light to all, but take from none."

The Great Cause

There is a great Cause—in the sense of an enterprise—called the Cause of Sublime Perfection and Human Brotherhood. This rests upon the essential unity of the whole human family, and is a possibility because sublimity in perfectness and actual realisation of brotherhood on every plane of being are one and the same thing.

—*W. Q. J.*

THE CYCLE OF REINCARNATION

THE existence of cyclic law in nature has received partial recognition by science. In Theosophy the Law of Periodicity is recognized as the fundamental Law of the Cosmos and one whose application embraces both the visible and the invisible universe. The sphere in which science acknowledges the operation of cyclic law is the physical one, the only aspect of Nature with which science is concerned. When we say that science recognizes only physical cycles, we do not wish to imply that there exists no recognition by scientists and Mankind generally of cycles which transcend purely physical explanations—such as the observation by physicians of the cyclic course taken by most diseases, the general acknowledgment that there is a cyclic return of periods of prosperity and the reverse, and the truism that history repeats itself. These cycles, however, have no known scientific explanation and their acknowledgment rests on the general experience of Mankind. Since science confines its observations to the physical plane, the cycles it considers scientifically proven are those whose inception and culmination can be traced upon the purely physical background of Nature, such as the cyclic movements of planets and Suns. The scientist is satisfied once he has reduced these physical cycles to mathematical formulæ of motion; and he regards these formulæ as the end-all of knowledge. Not so the occult scientist. The latter in addition, is a philosopher and the problem which confronts him is: What may be the Cause and causes of the various physical movements limned upon the celestial vault? The researches of the occult scientist have revealed to him the existence of metaphysical cycles within and behind the physical ones, the interior cycles ever occupying the position of causes in relation to those more material. Behind all these causes is their One Noumenon the Causeless Cause, which is neither a subject to nor an object of perception.

By far the greater number of cycles cannot be reduced to physical laws and mathematical formulae, since neither their starting point nor their culmination is on this objective plane. Among these are the cycles of reincarnation. The latter intersect this objective sphere at two points, the arc between forming the segment which represents the purely physical aspect of the cycle. These two intersecting points are the moment of birth and the moment of death. The cycle of reincarnation whether for Solar System, planet, man or atom has its inception on the highest and inmost plane of the Cosmos,

the plane of Unity and homogeneity. All Life begins its downward cycling process from Spirit. As it descends it becomes denser and denser, the lowest point being this physical plane of matter. The other half of the cycle consists of the swing back to Spirit, but never exactly to the point of origin but always *in advance* of it.

The cycle of reincarnation as applied to Man, since it has an important and immediate bearing on our lives, has been treated by the Teachers of Theosophy with considerable particularity. The very first question to which the Teachers address themselves is: Who and what is it that reincarnates? An understanding of the cycle of rebirth is dependent first, last and all the time on the knowledge of the nature of the reincarnating entity. Let us follow the analogy of the heavenly bodies. That which moves or cycles around an astronomical orbit is a planet or a Sun. There is a center around which the cycling process takes place, that center being another heavenly body. In our solar system, the center around which the planets revolve is the sun; while the sun itself with its attendant planets is said to revolve about a still larger circle. That which moves through the human cycle of reincarnation is also a definite entity, a *spiritual* body. It is *Manas;* and in the enumeration of the principles of Man, it is sometimes referred to as the *Causal Body*. Following our analogy further, this causal body has its Center and Sun around which it revolves and from which, in truth, it is never separated. That Sun is a Spiritual One—ATMA. Even the physical bodies which revolve about their suns are not separated from these suns. The very fact that they turn in their orbits about their luminaries shows that they are magnetically and electrically connected with their centers. In the *Key to Theosophy* it is stated: "The centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres, and all the forms and their progress, are the products of this dual force in nature. Now the Spirit (or *Buddhi*) is the centrifugal and the soul *(Manas)* the centripetal spiritual energy; and to produce one result they have to be in perfect union and harmony."

Astronomy calls the space in which the heavenly bodies move in their orbits—ether. For science, ether is a hypothetical medium, offering no observable resistance to the revolutions of the celestial orbs. Since the mind instinctively refuses to entertain the concept of empty space, astronomers were obliged to posit an ethereal substance which fills that space which appears empty to the ordinary mind and its five senses. For science every portion of this inter-

planetary matter is of the same nature and uniformity. In other words, every arc of the orbits in which the planets and suns move is just this unknown ether and nothing more. Theosophy has always taught that the orbits along which the celestial globes make their rounds are more than just material paths, even though that matter be of a refined and ethereal composition. The heavenly bodies move along a circular *zodiacal highway* and this highway consists of twelve major variations, known as signs. As the planets move in their orbits, instead of passing through a medium of dead uniformity, they revolve in a living, pulsating path, every point of which has its own peculiar power, quality and influence.

The cycle of reincarnation has been likened to the Zodiac. In an article by Mr. Judge entitled, "Two Lost Keys"—one of which is the Zodiac, it is stated: "Man is himself a zodiacal highway through which his own particular sun makes a circuit. . . . As our acquaintance, through devotion and endeavour, with the journey of our own sun through our own human zodiac grows better we will learn the meaning of the great pilgrimage of the earthly luminary. For it is impossible in this study to learn a little of ourselves without knowing more of the great system of which we are a copy."

Man's own particular sun is his reincarnating individuality, *Manas*. The zodiac through which the latter makes its circuit begins at Spirit, passes through a number of differentiations of primordial substance until it reaches this physical layer, where it assumes a "coat-of-skin." From this mid-point it ascends again to its starting point in Spirit.

In order to move through a cycle which extends from *meta*-spirit down to the grossest matter, the Inner Ego must be clothed with vehicles or bodies appropriate to the various planes through which It journeys. It assumes an additional vehicle as It descends from plane to plane and It discards them one by one as It ascends from plane to plane. But there is one vehicle which the Ego keeps all the time. This constitutes its *manvantaric* body; in fact, the Ego is made up of both the indwelling consciousness and its material basis. *Manas* is also called *Kshetrajna* or embodied Spirit. It is the fire of mind and self-consciousness alone which is capable of journeying across Pleroma and acting as the bridge and link between the Highest and the lowest.

The elements constituting the cycle of reincarnations, are: The Reincarnating Entity, the cyclic path along which It travels, and the Center around which the revolution takes place. In essence these

three are one, and the *realization* of this unity is the object of this cycling process. This is accomplished by the union of the reincarnating Ego with its Parent Soul, *Atma.* The result of the perfect realization of this union is the attainment of mastery over the four lower principles, which together with the terrestrial aspect of *Manas* constitute the personal man. Mastery over the four lower principles carries with it mastery of the planes of matter from which these principles are derived. This results in the realization of the unity of every principle and element in the cycle and hence the attainment of complete mastery over the whole of Nature, both visible and invisible. Once the Reincarnating Ego is fired with the aspiration for Unity with the Whole, the cycle of reincarnation becomes a Path of Discipleship. There are some aspirants who seek this unity by first striving to obtain mastery over the lower principles in a mechanical and external way. This is known as hatha-yoga and never results in any permanent progress, because the animating, spiritual center of the whole system, ATMA, is disregarded. The true method, known as Raja-Yoga, strives for unity with the Spiritual Sun, *Atman.* It is only when such inner union with the Supreme Soul is accomplished that *permanent* power over the lower principles is the result. When we obtain mastery over that pristine power which emanates from the very heart of Nature, we become masters of all subordinate powers. No ephemeral acquisition of a subordinate power, whether physical or metaphysical will ever result in the final mastery of that power which emanates direct from ATMA. The latter power can only be attained through obedience to the Law of Laws—divine compassion.

"Thou canst not travel on the Path before
thou hast become that Path itself."

THE ROYAL TALISMAN

What then is the panacea finally, the royal talisman? It is DUTY, Selflessness. Duty persistently followed is the highest yoga . . . If you can do no more than duty it will bring you to the goal.

—W. Q. J.

THE "SECOND FUNDAMENTAL"

The Second Fundamental Proposition of *The Secret Doctrine* postulates "the absolute universality of that law of periodicity . . . which physical science has observed and recorded in all departments of nature"—otherwhere called the Law of Karma, of Cycles, of "Necessity." Yet *The Secret Doctrine, The Key to Theosophy, The Ocean of Theosophy,* and the other writings of H. P. Blavatsky and Wm. Q. Judge repeatedly indicate that "Karma is in its essential nature unknown and unknowable." Here seems to me to be such a flat contradiction of terms that I, for one, am unable to "make head or tail on't." Will the Editors of THEOSOPHY try to throw some light on this contradiction? —*A Student of the S. D.*

IS not the admitted fact that "Student" finds himself "unable to make 'head or tail on't' " his own confession that *he, at least,* has already found out for himself that "Karma *is,* in its essential nature, unknown and unknowable?" "Student," then, is really complaining, not of the "contradiction" in the statements of the Teachers, but of the fact itself which the Teachers have merely called to his and our attention.

But there is another fact—several facts—to which "Student" and students should pay more attention than is usually given. None of us likes to be misquoted, or to have partial statements dealt with as if they were complete, or dealt with out of relation to their context. Why not, on the simple principle that "what is sauce for the goose is sauce for the gander"—why not, then, deal with the Teachers as we would like to be dealt by?

Take first the quotation given: "Karma is in its essential nature unknown and unknowable." This is evidently taken from Mr. Judge's "Aphorisms on Karma," for the words and their order are those of the seventh Aphorism. What are the facts on this point which will clear up at least a part of the "contradiction" in the understanding of "Student?" The answer is to be found in the *complete* statement of Aphorism 7 and its immediately preceding context, Aphorism 6. As Mr. Judge gave them, these two Aphorisms run as follows:

> "(6) Karma is not subject to time, and *therefore he who knows what is the ultimate division of time in this Universe knows Karma.*
>
> "(7) *For all other men* Karma is in its essential nature unknown and unknowable."

The italicised words will make plain that this portion of his "contradiction" is in "Student," not in the statement of the teachers, and is due to seeing and remembering only in part.

Take next the first statement quoted by "Student:" Does he doubt, can anyone doubt, the exact accuracy of the fact therein recited? Whether we say "periodicity," "flux and reflux," "ebb and flow," "centrifugal and centripetal" "birth and death," "evolution," "creation," "change," or what-not—are not all these terms and words themselves indicative of what every human being constantly experiences and observes and that "physical science *has* observed and recorded in all departments of nature?' There is, then, no "contradiction" here, as we doubt not that "Student" himself will freely admit. The two quotations given being cleared up by simple attention to accuracy, something within the range of every man's capacity, the "contradiction" vanishes, as darkness vanishes in the presence of light.

Two observations may be added for the benefit of all students of Theosophy. The one has to do with "facts" and the words and phrases employed to discuss the facts. The other has to do with the *attitude of mind* in which and with which any facts or any discussion of them is approached.

One can only speak of facts on mutual terms when both the facts themselves and the language employed are matters of common knowledge to both teacher and student. If the teacher speaks of facts physical or metaphysical beyond the range of the pupil's knowledge, then the teacher can only speak in symbolic terms, in similes, by analogy and correspondence, to indicate the *continuity* between the known and the unknown, the inter-penetration and interaction of everything in nature with everything else in nature. These concepts firmly grasped by the learner as fundamental or axiomatic, then it is possible for the teacher to guide and lead the student from theory to practice by showing the experimental steps to be taken which shall raise the mind of the inquirer to the plane of perception on which the teacher is seeing and from which he is speaking, whereupon the learner will perceive for himself. Is it not evident that the first step on this most desirable path consists in the endeavor to grasp the *ideas* sought to be impressed, as apart from the words with which they may be clothed? Words are then "living messengers," as Mr. Judge called them; otherwise they are, as he warned, mere "traps." What makes them traps?

This brings us to the second important phase of *practical* Occultism, viz., the attitude of mind in which the learner approaches the teacher and his teachings. It is passing strange that this step should be ignored, not merely by the "common herd," the materialist, the

sceptic, the agnostic, but equally by so many, many "natural" mystics and students of Occultism. They want to "learn," to "find out for themselves" this, that, or the other alleged fact in super-nature—and all the time set up in themselves an insuperable barrier to the very knowledge they ardently long to gain. Let us take some homely examples—or analogies. If we want to learn beyond doubt that a given man is trustworthy in a given respect, there is but one way to "find out:" *trust him.* But equally, if we are to "know for ourselves" that he is *un*-trustworthy, what are we to do? Why, *trust him?* How else shall we *know* that a man is honest or dishonest, a wise man or an ignoramus, a true or a false teacher? "The proof of the pudding *is* in the eating"—and never in its appearance or in the claims made for it.

"But," the cautious inquirer into Mysteries will say, "this is a dangerous doctrine." *Of course it is;* what else can it be? If we don't know, yet long to know, what other course is there to take? Any other method or approach means that *we prefer to trust to hearsay,* to listen to unverified claims without ourselves undertaking to verify them; means that we prefer to "believe" or to disbelieve, to "accept" or to reject. The world mystical is as full of "doubting Thomases" as the world religious, the world political, economic, social, and personal—because all and sundry make their approach to no matter what or whom with "mental reservations." What does it all mean? It means that *all* such seekers are trying to reap where they have not sown, endeavoring to obtain a desired effect without setting up the necessary cause—in short, are unconsciously looking for a miracle, if not trying to *steal* inside the door of the Mysteries.

No wonder so many are *stung* by the Great Serpent. What else must befall those who "can't make head or tail on't?" The advice of old Polonius to his son is applicable, is more applicable, in Occultism than in everyday mundane life.

"BRIGHT, BODILESS AND FREE"

Keep up the aspiration and the search, but do not maintain the attitude of despair or the slightest repining. . . . The darkness and the desolation are sure to be ours, but it is only illusionary. Is not the Self pure, bright, bodiless, and free,—and art thou not that?

—*W. Q. J.*

BEHIND THE SCENES

FEW are willingly deceived except when they consider the deception for their amusement, but many are capable of being cozened and deluded just because it is their nature. It would be strange if this were not true of most of us, living as we do in an illusionary world. Once we are awakened to the deceptive nature of appearances (especially when the awakening comes with a shock) we are more wary of being deluded. The small child who has spied behind the curtain soon learns to look for the human hands that make the marionettes dance. But the same individual, deceived as a child, reaches manhood still living in an illusionary world and believing in its reality.

A great national reform is proposed, put to vote and carried, with authority to enforce it delegated to certain individuals. Thus is the stage set and the confederates provided. We subscribe to a great popular movement believing it be for humanity's benefit. If we could peek behind the scenes we might see the hands of the Church arranging the deception. We join a movement for the betterment of trade relations, not thinking to look back of the curtain for the manufacturers who control the performers. We find Theosophy, or what purports to be Theosophy, and we seek to grasp it—only to have a pen placed in our hands that we may sign a pledge of loyalty to the *organization* behind the scenes.

Gradually, because true evolution is interminably slow, we begin to delude ourselves into thinking we can no longer be deluded. We have found that there is always someone or something behind the scenes, sometimes for good and sometimes for evil, but perhaps we still think of ourselves as spectators, who are not involved in the mechanics of the comedy. Soon or late, but *always,* comes our awakening to the fact of having been deluded, and, also, self-deluded. For we are not these bodies, in and upon which the comedy of life is enacted; we are not these minds which arrange the illusions, nor yet are we these passions and desires which impel to thought and action.

When delusion appears to us as delusion, despite its appearance of reality, we are no longer deluded. As the "pairs of opposites" exist throughout nature we know there could be no delusion were it not for Reality. Learning to look for the Reality in others where we found it in ourselves, hidden behind the scenes, we can truly appreciate the hint given by a Teacher who suggested that we learn to look for the *occult* meaning of each event and circumstance.

STUDIES IN KARMA

Cycle of Fire

(Concluded from April)

NOTE that had any of these drowned persons been as alert in faculties, as observantly studious of natural forces as really evolved humans should be, they would all have read the danger signs and either not have settled there or have taken warning in time. Further, they were parts of a community, and sharers of the indifference of a community, whose regard for nature is so slight that fires due to human irresponsibility are continually scarring nature, with little interest or protest from the mass, nearly all of whom exhibit similar irresponsibility whenever opportunity offers. That particular locality has been menaced or injured over and over again by fires in the last few years, without being stirred out of general inertia thereby. Next in the chain of causation, the members of the community were part of the voters who maintained in office men so preoccupied with political considerations as to have no interest in serious factual warnings issued by competent and conscientious men. Still further in the chain is the fact that they were acquiescent in a community-wide spirit of irresponsible and selfish real-estate exploitation, whose traits were well exhibited in the sale of flood-channels for residence lots. And last, of course, though most important, come the myriad variant deeds of prior incarnations which built into these characters certain affinitive images deep under the conscious surface, to draw them into the path of events already impending. Conversely, certain persons living there had not long since been drawn away by what at the time had seemed misfortune but turned out to be the best of fortune—they had no affinity for the natural forces fatally on the way.

When the details of disaster are examined on both the inner and outer planes, almost invariably are found delinquencies of one kind or another influencing nearly all those affected; in other words, one can always find that, even in the immediate visible line of causation, human beings in full possession of the faculties human beings should have, would have escaped, no matter how much an "Act of God" the circumstance might seem. These visible delinquencies do not, in human opinion, measure up to the direness of the visitation, because Nature's scale of responsibility is not our own, that latter being largely artificial and perverted; and because they are coupled with many invisible delinquencies. If by some miracle, a man should

in any one incarnation begin to live a truly intelligent, truly moral life, he would probably be immune to retribution, even though a monster in his last past incarnation. But that would truly be a miracle, as the moral delinquency of an incarnation leaves weakening scars, loose bolts on the Karmic doors of the next career, however great the change in state and circumstance, however well-guarded the life.

Half the mystery would disappear from the field of individual and personal Karma were we to take seriously the method of Karmic transmittal from life to life as clearly taught in Theosophy; transmission in the form of *mental deposits,* the true "chromosomes" that govern the heredity of human fate. That a man steps in the path of an automobile, or cuts himself with an ax, or falls from a cliff, *because of a secret desire,* would seem sheer absurdity to most; yet modern psychology now openly suspects that fact. It is simply as stated by Judge, repeating Patanjali in modern occidental terms:

> These thoughts are lodged in that part of man which we have called *Manas*—the mind, and there remain as subtle but powerful links with magnetic threads that enmesh the solar system, and through which various effects are brought out. The theory put forward in earlier pages that the whole system to which this globe belongs is alive, conscious on every plane, though only in man showing self-consciousness, comes into play here to explain how the thought under the act in this life may cause result in this or the next birth. The marvellous modern experiments in hypnotism show that the slightest impression, no matter how far back in the history of the person, may be waked up to life, thus proving it is not lost but only latent. Take for instance the case of a child born humpbacked and very short, the head sunk between the shoulders, the arms long and legs curtailed. Why is this? His karma for thoughts and acts in a prior life. He reviled, persecuted, or otherwise injured a deformed person so persistently or violently as to imprint in his own immortal mind the deformed picture of his victim. For in proportion to the intensity of his thought will be the intensity and depth of the picture. It is exactly similar to the exposure of the sensitive photographic plate, whereby, just as the exposure is long or short, the impression in the plate is weak or deep. So this thinker and actor—the Ego—coming again to rebirth carries with him this picture, and if the family to which he is attracted for birth has similar physical tendencies in its stream, the mental picture causes the newly-forming astral body to

> assume a deformed shape by electrical and magnetic osmosis through the mother of the child. And as all beings on earth are indissolubly joined together, the misshapen child is the karma of the parents also, an exact consequence for similar acts and thoughts on their part in other lives. Here is an exactitude of justice which no other theory will furnish. (*The Ocean of Theosophy*, 1893, p. 92).

The mental images thus carried are not merely images of *forms;* they are images of actions, too. The picture of an action thus embedded must "out" at a favorable time just as inevitably as a strong picture of a physical form must some time be crystallized in living matter. The mind of a former medieval torturer, for instance, must carry in it a ghastly wound, an attraction for and picture of flames and screams of agony, which will inevitably lead him to fall victim to flames, either by irresistible though unconscious attraction, or by inertia preventing him from escape which would otherwise have been easy. And so on.

But why is this? First, because any deviation from the harmonious archetypal in either form or action is to the Real Self a festering infection, to be expunged by an impulse of spiritual instinct at the first favorable moment. The living of a life as a cripple, or perishing in fire, horrible as these are to the bodily senses and the whole lower nature, are the canceling out, the cleansing and draining of an abscess in the spiritual consciousness; the casting off of a load from which the Ego is then forever relieved, since the "energy of crystallization" that went into the creation of the lethal image is now dissipated, de-personalized, once more one with the forces of nature. Thus the Higher Self is spoken of as That which, "if a man is to perish by water, leadeth him to the water; if he is to perish by fire, leadeth him to the fire." And this eternal and inescapable series of adjustments which constitutes the evolution of every Ego is facilitated and made possible by the blind instinct of our inner "elemental" forces which run into any strong mental image and thus produce a material form or material action, however disastrous to the reasoning mind such form or action may seem. Those who are subject to the "fascination of space," the impulse to jump off high places—which has caused more than one death—can understand the apparent paradox of such instincts from personal experience. It is by similar fascination that doomed men establish themselves in the pathways of natural disaster; that men are born in unfortunate families or nations.

Working hand in hand with this, and especially visible in those

disasters we have called "Class 1," are the great surges or cycles of changing ascendancy in the forces of Nature. There are times when ordinarily safe and accustomed actions become dangerous. The amazing fire cycle above quoted might be ascribed to a wave of carelessness psychologically transmitted through a wide range of men of similar occupation, habit of thought, and environment. The waves of air disaster are, to a Theosophist, obviously such. Likewise, the two marine accidents of October 10th in San Francisco Bay, are significant. The tug was wrecked through a sudden decision of the pilot to cut hap-hazard across the path of a steamer. The second accident, occurring a little later, was due to the crossing of signals, significantly indicative of the telepathic communication of a spasm of mental confusion. Life all about us abounds with such evidences, had we only eyes and ears in the real sense. Needless to say, no one can fall victim to such an impulse unless he also has the seeds of it in himself. Others are impervious.

However, there are vast tides in Nature which make possible Karmic explosions of causes which otherwise might lie dormant for ages. Was the fire cycle of September due *entirely* to a wave of carelessness? Probably not. There are times when the *fire principle* in Nature is unusually active; those times spoken of by Judge as "transits of fire." Forest fires as well as others were exceeding records everywhere. During the construction of the great San Francisco Bridge during the above September, a hot rivet falling from above set fire to a barge hawser—a most unusual accident. But how many minor, unrecorded incidents of that nature may have belonged to that cycle the world over? It is possible that many of the marine fires were due to the fact that much in the normal handling of materials and juxtapositions of materials, had become productive of fire; for instance, that spontaneous combustion was occurring as a result of combinations usually harmless. Why and how, chemically speaking, may be left to the chemists of a perhaps distant future. Yet, enough has been said to indicate that Karma is no dark insoluble mystery, that it requires no superhuman bodkin to pick the knots of Destiny's web; that man need cry "injustice" in the teeth of Nature only as ignorance and prejudice compel.

THOMAS HOOKER, THE OCCULTIST

IN the year 1586 in the tiny hamlet of Marfield, Leicester, in the English Midlands, where such glorious comtemporaries as Shakespeare, Bunyan and Cromwell also mysteriously elected to take birth, was born that "great citizen and great minister," Thomas Hooker, whom Archbishop Laud—the Popish agent of Charles I—drove from his native land to the new-old shores of America during the Puritan persecutions of 1630. Here Hooker became one of the valiant pioneers of a *new* England, where men of free thought might serve their consciences in the matter of belief, without fear of being "whipped and branded," or of having "their nostrils slit and their ears cut off." After vicissitudes and long wanderings, he came at length with his little congregation, to the beautiful Connecticut valley where he founded the present town of Hartford, and there preached the gospel in peace for eleven years, until he died "of an epidemical sickness."

If Thomas Hooker had been called an occultist, he would doubtless have vehemently denied and resented the term, so suspicious would it have sounded to alert Puritan ears. His preaching was direct and forceful, full of terse, biting application and homely simile. He had admonished England's Ministers "not to play mock-holy day with God;" and of man he had said, "Though he wear a ragged coat and be pinched with hunger, yet he wants God more than these." These words, quoted from an old sermon preached by Hooker to his little flock, about the year 1640, startle the eye:

> "If a pot be boiling upon the fire, there will a scum arise, but yet they that are good housewives and cleanly and neat, they watch it, and as the scum riseth up, they take it off and throw it away. Haply more scum will arise, but still as it riseth they scum it off.
>
> Thus it is with the soul, impurity will be in the heart where there is faith, and it manifesteth itself and riseth up *when the soul is in action,* but yet the heart that has faith eyeth the soul, and as it discovereth any impurity, though it be never so secret, never so small, though it be never so agreeing to the natural disposition, it scummeth it off."

Where could a more accurate description be found of that which happens to the soul now as then when it goes into action, the heart being full of faith? The occultist in Thomas Hooker must have suggested this simile to "the fellow of Emmanuel College;" the Immortal Ego whispered to the stalwart Puritan divine of "old remembered battles far away!"

YOUTH-COMPANIONS' FORUM

IT is often asserted from the Lodge platform that H. P. Blavatsky was a messenger from the Brotherhood of Masters. Is not this a personal opinion—and,—if so, what place has it an exposition of the fundamentals of Theosophy?

There should be a distinction made between a personal opinion or interpretation of Theosophy and an idea which is implicit in and a natural conclusion of the teaching. Much of the matter published in THEOSOPHY is composed of corollary fact not stated directly in the works of H. P. B., yet which is as inevitably true as the basic theorems of the philosophy from which it is derived. So also are the statements made from the U. L. T. platform. Mere opinion, on the other hand, has generally a "particular" character, not susceptible to proof by application of fundamentals; otherwise it would not be opinion but demonstrable fact. The fact of H. P. B.'s Messengership can be demonstrated.

This status of H. P. B., besides being a philosophical necessity to the student, is affirmed unequivocally by Mr. Judge. In the first chapter of *The Ocean of Theosophy,* after several pages descriptive of Masters and Their work, he writes:

> The Theosophist says that all these great names represent members of the one single brotherhood, who all have a single doctrine. And the extraordinary characters who now and again appear in western civilization, such as St. Germain, Jacob Boehme, Cagliostro, Paracelsus, Mesmer, Count St. Martin, and Madame H. P. Blavatasky, are agents for the doing of the work of the Great Lodge at the proper time.... Madame Blavatsky brought once more to the attention of the West the most important system, long known to the Lodge, respecting man, his nature and destiny.

In the "Introductory" to *The Secret Doctrine* we find in H. P. B.'s own words the following:

> "More than one great scholar has stated that there never was a religious founder, whether Aryan, Semitic or Turanian, who had *invented* a new religion, or revealed a new truth. These founders were all *transmitters,* not original teachers. They were the authors of new forms and interpretations, while the truths upon which the latter were based were as old as mankind." And then, a few lines later—"The writer loves them [the ancients] too, and therefore believes in the ancients, and the modern heirs to their Wisdom. And believing in both, she now transmits that which she has received and learnt herself to all those who will accept it."

But the truth that H. P. B. *was* the Messenger from the Great

Lodge stands finally neither upon the statement of Mr. Judge nor upon a hint contained in her writings. It is rather the Message itself which bears her witness and forms the credential of H. P. B. All that is known in this age as Theosophy can be traced either to her works or to her influence; therefore, *if* there are Masters, and *if* Theosophy is Their Teaching, then H. P. B. *was* Their Messenger. And the proofs of these conditions are found in her teaching. Theosophy is self-sustained, and by it, H. P. B.'s position. We can no more separate her from Theosophy than the sun from its rays. Those who think to find the Truth without recognizing its Knower and Teacher, are not only disloyal—they are *blind;* for H. P. B. is part of the cosmic pattern described in the philosophy; she was the Holder of the Flame which has illumined the world.

Not to realize this is, as Robert Crosbie says,

> "the fatal error made again and again by mankind in the failure to recognize a divine teacher when he appears among them in human guise. Buddha, Jesus, and many others before and after them, were treated by their contemporaries as ordinary human beings actuated by similar motives as the rest of mankind. . . . Even Arjuna, loyal and devoted disciple as he was, had failed to perceive the wondrous nature of his teacher. It was not until that teacher by his favor and power had caused 'the divine eye' in Arjuna to open that the ability to see on that plane was gained.
>
> "It might be well for students of Theosophy to consider whether they may not have a similar mistake in regard to Those who brought the message of Theosophy to the Western world, and so kept closed the only door through which direct help could come."

Do Theosophists in general attribute infallibility to Masters? To Madame Blavatsky? To Mr. Judge? If so, why?

The way in which Theosophists regard the Masters, H. P. B., and Mr. Judge, will naturally depend upon the degree of understanding that they have of the nature of these Beings. This will differ with each individual, making impossible any "cut and dried" answer to the question. Masters are Perfected Men; They spoke of H. P. B. as Their colleague, and she held W. Q. J. in the same light; yet never has any one of them laid claim to "infallibility." A chief characteristic of their writings is the complete absence of "claims," as such, of any kind. But the nature of Masters is clearly described by H. P. B., as "Exalted beings who, having attained to the mastery over their lower principles are thus living unimpeded

by the 'man of flesh,' and are in possession of knowledge and power commensurate with the stage they have reached in their spiritual evolution." Says Mr. Judge: "A Mahatma endowed with power over space, time, mind and matter, is a possibility just because he is a perfected man."

According to the dictionary, "infallible" means "exemption from error of judgment." "Perfect" is offered as a synonym. Thus we may draw our own conclusions as to the fact of Masters' infallibility, irrespective of what anyone may "think." As to H. P. B. and W. Q. J., their vilifiers have been unable to make one valid criticism, unearth a single error of either—error of personal or public conduct, spoken or written statement, in questions of science, religion or philosophy. Substantiated accusations against the co-founders of the Theosophical Movement simply do not exist. A volume of evidence on this subject, one which is abundantly documented, is available to the serious inquirer in *The Theosophical Movement, 1875-1925; A History and A Survey,* published by E. P. Dutton & Company and obtainable at all United Lodges of Theosophists.

The attitude of the individual student toward the Masters and their accredited Messengers, H. P. B. and William Q. Judge, is a factor of vital importance in his development. Masters are the Crown of the philosophy. Without this ideal as a living reality, as the *integrating force* of all evolutionary effort, the teaching is little more than an amazing mass of related facts—an organized eclecticism. Such it will always be from the intellectual point of view. The esoteric is not in the revealed or unrevealed word; never will truth or proof of truth be found in books; the slowly dawning recognition from Within, stirring the heart and firing the mind, that there exist in the world perfected men—living human Mahatmas—whose one motive of life is the amelioration of *our* suffering, is the subtle alchemy of true initiation. It was to the end of such an awakening that *The Secret Doctrine* was written, and for the reader who lacks an ever-growing perception of the reality of Masters, and an insight, however small at first, into the majesty of Their nature, H. P. B.'s monumental work must remain a sealed mystery. But, once this *spiritual* fundamental is grasped, the student's life enters a new phase, and considerations of "fallibility" pale into insignificance.

Few words in the English language are equipped with the dignity and scope required by writing of Masters. Perhaps this reflects the limited imagination and undisciplined mind of a race but

barely emerged from adolescence. Surely it is an indication of how far we have fallen from our ancient wisdom.

Masters affect us in direct proportion to our effort to reach up to Them. Not by wasted longings, but by assiduous employment in Masters' work is our faith in Them increased. So too for H. P. B. and W. Q. J. When on the days which are anniversaries of their liberation from a body, if we feel welling up within, the emotion of aspiration, and take again a silent resolve, then we may know a little of the greatness that was Theirs and is to-day, and rest in a faith not born of books, nor even of reason, but sprung from the very essence of our being, That which we are in common with Masters, Mr. Judge and H. P. B.

KARMIC RESPONSIBILITY

Woe is set apart—not by Masters but by Nature's laws—for those who, having started in the path with the aid of H. P. B. shall in any way try to belittle her and her work, still, as yet, not understood and by many misunderstood. This does not mean that a mere person is to be slavishly followed. . . . She was and is one of those servants of the universal Lodge sent to the West to take up the work, well knowing of the pain and obloquy and the insult to the very soul . . . which were certain from the first to be hers. "Those who cannot understand her had best not try to explain her: those who do not find themselves strong enough for the task she plainly outlined from the beginning had best not attempt it."

—*W. Q. J.*

STUDIES IN THE OCEAN OF THEOSOPHY

XXXI

IN this world of conditioned existence, Man's position is anomalous, at best; while regarding himself native to Earth, he at the same time constantly questions as to his presence here. To the Whence, Whither, and Why of the successive generations of Humanity both Religion and Science essay unsatisfactory answer.

Claimants of the authenticity of the Bible as the inspired literal word of God skate on thin ice. For instance, take the Garden-of-Eden version of creation: if Adam and Eve had no parents, why did their own offspring and the rest of us require them? Was it that the Almighty "lost his knack" in that one supreme effort to construct a human form? Again, if said Biblical forebears and their immediate family constituted the entire racial stock of that day, how could marriage have been arranged for their son; and how could he have gone forth and "founded a city?"

A religionist sufficiently modernized to deride the Adam-and-Eve story, yet holding all things to be creations of a Being, loving and wise, still is confronted by the embarrassing enigmas of the *anthropoid ape* and the possible reason for the Creator indulging his fancy in such a ghastly caricature of Man. Unlike the alleged first parents, this ape-creature is at hand in the flesh and possessed of human resemblance too marked to be evaded or left unexplained. Could it have been a weird sense of humor that impelled the perpetration of a cruel practical joke; or did God make a mistake, intending a man, but producing a monster?

Science, in its turn, with no variety of God-idea to uphold, but teaching physical evolution—supremely mysterious in its hypothetical unfoldment from unintelligence to intelligence—pounces upon the unfortunate anthropoid as proof of human ascent from the lower kingdoms.

Definitely analyzed with non-partisan mind, these ideas seem crass perversions of common-sense; but the Great Lodge meets men where it finds them, without reproach or impatience. Its first postulate "on this subject is that seven races of men appeared simultaneously on the earth, and the first negative assumption is that man did not spring from a single pair or from the animal kingdom." Instead of evolving from the lower kingdoms, Man is their fore-runner. Without him there could be no lower kingdoms. In this teaching—once its far-reaching implications are grasped—there lies ample explana-

tion of many matters now dark to modern Science, amongst them the human stamp on the face of the ape.

There are those who feel that well-employed *imagination* would discredit theories based on straight-line evolution, postulating, as it does, an objective universe composed of a mere collection of "atoms fortuitously thrown together and thus without law evolving law." But in spite of the obvious deficiencies in his chain of evidence from the standpoint of reason, the researcher presses on, ever hopeful of discovering the missing links, particularly those needed to span the chasm between ape and mankind. Were there more open-mindedness, less attachment to pet theories, and less jealousy of laurels, this class of investigators could find a wonderful text-book in the *Secret Doctrine*. They would find there the hidden missing links, albeit not the sort so industriously sought.

Far though Religion is from the facts about "the origin of man and the differentiation of species," Theosophy holds it to be nearer to these facts than Science is, with all its elaborate investigations. For, under "the religious superstition about Adam and Eve is hidden the truth." In the various family and social connections of the House of Adam, "is vaguely shadowed the real story of the other races of men" contemporaneous with that "headed by Adam." Simply and directly the Wisdom-Teaching settles the controversy by stating that the "ultimate origin or beginning of man is not to be discovered, although we may know when and from where the men of this globe came." Who could picture modern Science hypothesizing such a possibility as human experience and development on other globes, before its inhabitation of this planet! But if Science would take its possible truth into consideration, "straight-line" evolution would give way to a *spiral;* beginning and ending merge into Eternity.

Without *continuity, design,* and *objective,* Man must ever remain a mystery to the researcher. Meanwhile, there waits the true Teaching, hoary with age, without unbridgable gaps or missing links. Whosoever opens mind and heart to its tenets and precepts beholds the demolishing of "God's foot-stool" and sees many assumed profundities of Science reduced to the status of child's prattle.

If the Scheme of Evolution taught by the ancients proves startling to modern Science and Religion, it is due to their common omission of all purpose for existence. Science offers nothing in reward for the long struggle here, while Religion pictures something worse than nothing in after-death states that would be intolerable before death. Were either of these schools correct, it would be

better for a man never to have been. Yet everyone knows that *he is* and that *he can not think himself out of existence*—reason enough to desert current speculations for doctrines transcending mere theory and head-learning. Once grant the eternality of existence, and an eternal reason for it becomes a logical necessity. Thus true and sound philosophy presents *purpose* as the chief clue to Life's problems, doctrinally and practically. Of Man, the statement goes: "Ever perfecting and reaching up to the image of the Heavenly Man, he is always becoming." "Ever perfecting" implies previous stages to be improved upon; and "always becoming" indicates the endlessness of individual progression.

"Man never was not. If not on this globe, then on some other, he ever was, and will ever be in existence somewhere in the Cosmos;" but the course of evolution does not permit him to progress alone. The very nature of things demands that all else follow in Man's wake. From Universe to gnat, manifestation represents improvement on some former stage. As the Plan unfolding throughout the whole, from greatest to least, is inherent and seven-fold, each Planetary Chain bears a harvest of seven Great Races, the seed for another seven-fold planet. When the time arrived for our planetary birth, upon "this earth and upon the whole chain of globes of which it is a part, seven races of men appeared simultaneously, coming over to it from other globes of an older chain. And in respect to this earth—the fourth of this chain—these seven races came simultaneously from another globe of this chain."

So despite its vast circlings and many mysteries, old Earth is but a way-station on an endless Highway. Its first Round brought the seven Races upon the scene; its second amalgamated them; while the work of succeeding Rounds is to slowly differentiate them "until at the seventh round the seven first great races will be once more distinct, as perfect types of the human race as this period of evolution will allow."

"For the races of this globe the prior period of evolution was passed on the chain of globes of which our moon is the visible representative." With these seven Humanities, then beings "of very great power before being completely enmeshed in matter," there came likewise the lower kingdoms, "in germ and type," to "carry on their evolution step by step upward by the aid of man, who is, in all periods of manifestation, at the front of the wave of life." Sometime, those presently lesser beings, now functioning hierarchically as class-consciousness, will become individualized.

Then, self-aware, or as *men,* these "Sparks" will, in their turn, "act as the advance guard and guide for other lower kingdoms of this or other globes."

Man is separate from nothing, in essence. The human stage but marks an advanced grade in the School of Existence—a grade at which the entity *knows* that he is and that he knows and, therefore, may if he will begin to learn why he exists, why he is here, and how very little he really understands about himself or anything else. And this is the beginning of wisdom; for who will strive for more knowledge who feels no lack in himself! It is also the beginning of compassion, the heart-side of wisdom; for who thoroughly satisfied with himself will take much thought of others or walk humbly with them! It is through wisdom and compassion that the evolutionary stream is aided towards its Ideal.

When the influx of beings from the discarded Moon chain began here, "intelligent aid and interference from a mind or mass of minds" became necessary; for "Nature unaided cannot do the work right." This aid was given by Man himself—not God, nor the man of the day, either, "weak and ignorant as he is, but great souls, high and holy men of immense power, knowledge and wisdom. Just such as every man would now know he could become, if it were not that religion on one hand and science on the other have painted such a picture of our weakness, inherent evil and purely material origin that nearly all men think they are puppets of God or cruel fate without hope, or remain with a degrading and selfish aim in view both here and after."

Many years have passed since these words were written. Their keen thrusts have doubtless had much to do with the many rents torn in the fabric of popular belief in both Religion and Science. The religionist has to work harder, now, to keep Jehovah's crown burnished and his thunder-bolts flashing; while the scientist—inconveniently discovering more and more of the metaphysical underlying phenomena—has to shield his eyes more carefully, lest his investigations lead him straight into the philosophy of Theosophy. Indeed, more than one of the first-rank scientists upholds the very teaching in this chapter on Evolution—that Man was *not* derived from ape ancestors.

STRAIGHT LINES

MANY inquirers approach Theosophy with a belief either in the dogma of authority or the authority of dogma, leading all too often to a belief in the personal infallibility of those who directly concern themselves with the work of the Theosophical Movement. Such seekers often request a criterion by which they may distinguish between true and false expositions of Theosophy, while others who have found the criterion ask how they may know when they are deviating from the straight line, how the subtle tendency to concern oneself with dissensions, differences of opinion and side-issues first begins to manifest. The inquiries are sincere, and obviously not to be labelled as theosophical hypochondria. Likewise, it can not be taken for granted that the mere desire to avoid complications provides all-sufficient protection.

How may we know when we are off the road? This question is a challenge to the one addressed, as upon his answer may depend the inquirer's success or failure. Thus is the dogma of authority recognized, even though unstated. The authority of dogma may also be revealed in the multitude of precepts, quotations and platitudes so often handed out as answers to this question.

There can be no question of dogma or authority when one presents to any inquirer the Three Fundamental Propositions of Theosophy *as propositions*. If they are later accepted as *facts*, upon conviction, this has been accomplished only by the individual himself learning to recognize them as facts, because he has come to identify *himself* with that which is expressed in the three statements. Evidence of their verity is everywhere observable among all classes of beings and no belief repugnant to human reason is required to bolster their validity. Compare such experimental acquisition of knowledge with the degree of credulity required to believe in bodily resurrection, immaculate conception, apostolic succession, revelation, forgiveness of sin and the hundred other dogmas of religion. Not a single one of these dogmas has ever been authenticated by universal human experience.

To the statement of the Three Fundamentals as *propositions* is added the existence of the Masters, founders of the Theoosphical Movement, as a *fact;* but no dogma and no authority inhere in this statement. We may accept the existence of John Jones, Jr., as a "proposition" because we receive a letter with that signature. When we meet and know Mr. Jones we readily accept the existence of his father as a fact simply because every son universally has a father.

The fundamental propositions of Theosophy are predicated on the existence of Wise Men to preserve and put forth the knowledge. When to the existence of the Knowledge and the existence of the Knowers is added the fact that the Knowledge was given to this generation by H. P. Blavatsky and Wm. Q. Judge, no dogma or authority enters the case, since independent research will enable the seeker to verify this fact. These statements indicate straight lines.

What has been so far said relates to the approach to the study and practice of Theosophy. Up to this point we may require help from others. Beyond this point most of our help comes from the teaching itself—straight lines. These lines indicate what we are, what Universal Brotherhood is, what it means to "act for and as the Self, the Self of all creatures," *our* lines curve when we depart from this basis of thought and action, while the real lines remain straight.

The forms which divergence from straight lines takes are many, various and unimportant: there may be temptation to follow a leader instead of philosophy, to be on the popular side, to gain greater recognition through another affiliation, to compromise with religion or science in the interest of harmony, to please a friend, to further one's personal fortune, or a hundred other vagaries. But who knows better than we ourselves just when and where such tendencies manifest? Who asks errs, who answers errs. The question each must ask himself is, "Is it self-interest or SELF-interest?" Straight lines!

A "STRAIGHT LINE" PRACTICE

Our duty is to never consider our ability, but to do what comes to be done in whatever way we can, no matter how inadequate the work appears to others. When we stop to consider our weakness, we think by comparison, of how another would do it. Our *only right is in the act itself.* The consequences are in the great Brahm.

—W. Q. J.

ON THE LOOKOUT

Intelligent Electricity in the Brain

Increasing numbers of experiments demonstrate electrical phenomena in the brain attending thought and intelligence, and the power of mind over matter. "Brain Electricity Heard by Surgeons," at the Harvard Medical School, October 18, 1934, was reported in the New York *Times* by William L. Laurance. Segregating the observations from the speculations and viewing the former in the light of that physiology which belongs to the ancient, constant and eternal wisdom of the ages, we may read the report in part:

> The demonstration showed that there is a constant electrical activity going on constantly in the brain cortex, the upper brain, even in the absence of any sense stimulation . . .
>
> The grey matter of the brain keeps sending out electrical currents, the demonstration showed, as long as the blood supply to the cortex is not cut off. As soon as the blood circulation is stopped the electrical signals fade out.
>
> The demonstration was made on a living conscious human being in complete repose in a dark room. Two mental electrodes were attached to the top and the back of the skull. These electrodes were in turn connected to very delicate high amplification apparatus in another part of the building. This amplifier magnified the current 1,000,000 times . . .
>
> Attached to an audiometer these amplified electrical brain surges could be heard distinctly in rhythmic clicks. The brain dynamo was made audible.
>
> In addition to being heard the brain currents also were made to write their own record on photographic apparatus, after they were first made visible on the flourescent screen . . .
>
> When the human subject lay quietly with his eyes closed, the apparatus recorded ten to fifteen electrical brain oscillations per second. When the eyes were suddenly opened, and visual stimulus was thus provided to the brain, the regular signals were either modified or interrupted entirely.

"An Exhaustless Generator"

Theosophy teaches that "the human brain is an exhaustless generator of force and form," in the universal electric ocean of life; while "the depth and variety of the brain convolutions in man are caused by the presence of *Manas,* and are not the cause of mind." *Manas* requires no "sense stimulation," for *Manas* is "the knower, the perceiver, the thinker." "The God within begins with *Manas,*" and the sooner science recognizes that fact, the better and sooner its liberation from degrading and brutal materialism.

THE "LIGHT IN THE HEAD"

That in every cell of the body there is a living sun has been shown before by Dr. G. W. Crile, echoing, whether consciously or unconsciously, what has been known always in Theosophy. Now "Light Produced by Brain (is) Shown By Dr. G. W. Crile," and reported in the New York *Herald Tribune,* November 22, 1934, by John J. O'Neill:

> Demonstrations of radiation, visible and invisible as the fundamental process of life, with the brain as the great lighthouse of the living organism, were presented to-day (November 21) by Dr. George W. Crile at his Cleveland clinic, before the members of the National Academy of Sciences . . .
>
> Light that shines in the brain, as the result of the chemical processes of life, was demonstrated in a darkened room, by a sudden outburst of bluish radiance when proteins extracted from the brain were oxidized by chemical substances that stimulated the action of the blood in supplying oxygen to the brain tissues in the living organism.

Radiation, visible and invisible, is a process in life that is only an *effect* of the fundamental law and process of both incessant and periodic universal *reincarnation.* The light in the brain or head may be seen by any clairvoyant, and is that which permits any man to see or hear at all by means of it. No dabbling in dissections is required. Light and sound—visible or invisible, audible or inaudible to the outer senses—go together just as much as do electricity and magnetism, all being manifestations of and in the universal One Life. An editorial in the New York *Times,* November 23, 1934, on this subject of "Light From Brains" correctly observes:

> The case for suns in the brain seems proved. Sunlight has its counterpart in thoughtlight.

Some day it may not be considered "going too far" to say that sunlight *is* thoughtlight, and *vice versa* as well. The full significance of this and the "light in the head" is known in Theosophy and to Theosophists alone.

THOUGHT AND CONCENTRATION

Further investigations reveal that "British Make Photo of Human Thought; Electrical Impulses Thrown Off by Brain When at Work Are Recorded;" according to the New York *Times* report of December 3, 1934, wherein it is said:

> Two scientists of Cambridge University have succeeded in photographing thought by recording and amplifying electrical impulses discharged by the brain. They are Dr. E. D. Adrian,

> Foulerton Professor of the Royal Society, and Brian Matthews of King's College.
>
> According to Joseph Barcroft, Professor of Physiology, Dr. Adrian demonstrated that when the mind is quiescent, as with a man seated in an armchair with his eyes closed, there was a regular discharge of electrical impulses from the brain at a rate of ten per second.
>
> "If the subject opens his eyes and concentrates his attention the impulses jump to about 2,000 per second," he added . . .
>
> "On a long wave emanating from the brain, there are superimposed thought waves due to physical sensation or mental concentration," he said. "These thought waves vary in intensity and frequency."

This ought to suggest that thought and concentration are the cause of all brain phenomena, and that these are due to the presence of the Ego who does the thinking and concentrating, using the mind and brain as instruments. What Theosophy has to show is that all these things can be understood by plain living and high thinking, according to the ethics, philosophy and science of the Wisdom-Religion, no matter what the duties or walk in life. This does not imply or require any "psychical research" with mediums or subjects, nor any dissections of human beings physically or otherwise, nor of animals either. It calls for a basic individual understanding of Theosophy, and the Theosophic life in the true and universal sense, as including every need of the human Soul.

The Enigma of Evil

What is held to be a new angle of approach to "a very ancient speculation" in the enigma of evil was treated recently in the London *Contemporary Review,* by the Rev. Canon H. T. Knight, in his article, "A Cosmic Warp." Many of his sentences, in the treachery of the English language, can be read in a double way, but taken philosophically, in the light of historic records, right implications may be behind them. First, he maintains that the twentieth century cannot fail to smile at the nineteenth, but also remarks that notions scorned in the enlightened circles of fifty years ago are coming back into favor. "The problem of evil is only a problem to those who have been influenced by our Bible," he writes. Correct, we would say, though perhaps in a sense not quite intended by him, since this is due to translations which misinterpret the original texts. We deduce his real meaning from the next somewhat disparaging remark which arises, "Eastern religions have been aware of it but it seems as unimportant." If misunderstood Biblical texts are responsible for the giant problem of evil as created by Christian

theological creeds and dogmas, Eastern religions whether Hindu, Persian, Egyptian or Judaic, dispose of it by *explaining* it. In fact, the philosophical implications of the "very ancient speculation" which the reverend brother expounds appear identical with the teachings of those derided Eastern religions. He continues:

> "But briefly, the suggestion is that at an early stage in its development the original order of life on this planet was disarranged by malignant purpose and that the consequences still remain of this primal disorder . . . the notion of a warp in the cosmic order as now presented to us by several writers of repute deals with the pre-human situation, and tries to face all the ugly facts and to reconcile them with that form of theism that is fundamental to Western culture. . . . The hypothesis of a cosmic warp therefore rests on the dogma of a pre-cosmic fall. Its notion of a malignant warp of the Creator's purpose, achieved once for all at the dawn of life on this planet, yet persisting in its effects on plant and animal today, is able to bring calm and courage to our faith, vindicating our moral judgment and yet saving us from imputing blame where it is not deserved. Canon Holmes asks that what is to us clearly fiendish and diabolical in nature should frankly be assigned to the machinations of an evil spiritual intelligence."

A Childlike Solution

The Devil, it would appear from this, reappears in new-old guise, "an evil spiritual intelligence" bringing about "a cosmic warp." But let us turn from such a childlike solution to the mature views of those Eastern religions as expounded by H. P. Blavatsky:

> "No more philosophically profound, no grander or more graphic and suggestive type exists among the allegories of the World-religions than that of the two Brother-Powers of the Mazdean religion, called Ahura Mazda and Angra Mainyu, better known in their modernized form of Ormuzd and Ahriman. . . .
>
> "The two Powers are inseparable on our present plane and at this stage of evolution, and would be meaningless, one without the other. They are, therefore, the two opposite poles of the *One* Manifested Creative Power, whether the latter is viewed as a Universal Cosmic Force which builds worlds, or under its anthropomorphic aspect, when its vehicle is thinking man. For Ormuzd and Ahriman are the respective representatives of Good and Evil, of Light and

> Darkness, of the spiritual and the material elements in man, and also in the Universe and everything contained in it. . . . Angra Mainyu, being confessedly, in one of its aspects, the embodiment of man's lowest nature, with its fierce passions and unholy desires. . . . Descending along the scale of differentiating nature on the cosmic planes, both Ahura Mazda and Angra Mainyu become, at the appointed time, the representatives and the dual type of man, the inner or divine INDIVIDUALITY, and the outer *personality*, a compound of visible and invisible elements and principles." (*Lucifer*, Vol. 8, p. 3, See THEOSOPHY, Vol. V, p. 563.)

"SON OF GOD AND SATAN"

If in Persia we have Ahura Mazda and Angra Mainyu, in Egypt we have Osiris and Typhon, in Judaism Jehovah and Satan. "Adam Kadmon bifurcates from the spiritual conceptive wisdom into the creative one," she writes, "which evolves *matter*. The Adam made from dust is both son of God and Satan" (*Isis Unveiled*, II, 492); and then in two footnotes shows how punners derive "Satan" from *Sitan* to oppose, "Satan"-"adversary"; whereas it was *Seth* with the syllable *an* from the Chaldean *ana* or Heaven.

> Nowhere is the metaphysical truth more clear, when explained esoterically, or more hidden from the average comprehension of those who instead of appreciating the sublimity of the idea can only degrade, than in the *Upanishads*, the esoteric glossaries of the Vedas . . . the metaphorical FALL, and as metaphorical atonement and crucifixion, led Western humanity through roads knee-keep in blood. Worse than all, they led it to believe in the dogma of the evil spirit distinct from the spirit of all good, whereas the former lives in all matter and pre-eminently in man . . . it spread a thick film between the higher intuitions of man and divine verities; and, most pernicious result of all, it made people remain ignorant of the fact that there were no fiends, no dark demons in the Universe before man's own appearance on this, and probably on other earths. Henceforth the people were led to accept, as the problematical consolation for this world's sorrows, the thought of original sin. (*Secret Doctrine*, II, 484).

> In human nature, evil denotes only the polarity of matter and Spirit, a struggle for life between the two manifested Principles in Space and Time, which principles are one *per se*, inasmuch they are rooted in the Absolute. In Kosmos,

the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which are necessary to each other—mutually inter-dependent—"in order that both should live." If one is arrested, the action of the other will become immediately self-destructive. (*Secret Doctrine*, I, 416).

THE NEARING MENACE

The death ray, once believed to exist only in fiction writers' imagination, is an actuality.

United States Army officers plan to hold a secret test soon at Crissy Field, Army air field here (San Francisco, California) to determine the value of a new ray said to counteract effects of the death ray.

Because of the military importance of the test, officials declined to discuss it. Nothing could be learned of the method to be used in the test. It was determined, however, that a Bay region scientist has developed the defense ray, and that Army authorities are sufficiently interested to give it a test.

Experiment with a defense ray indicates definitely that there exists a death ray of sufficient potency to warrant search for means of combatting it. (Oakland *Tribune,* Oct. 25, 1934).

Of what nature is this thing? A collateral report from Paris shows how diligently brilliant minds are applying themselves to the problem of mass-production of death by new methods of unheard-of efficiency.

The rivalry of nations to buy the secret of the light-ray gun that causes aviators to crash to their death was revealed by one of the weapon's inventors to the United Press.

"This invention no longer is in the laboratory stage," M. Edmond de Christmas, a French engineer, said. "Our experiments with small pistol-like models, squirting rays of reduced intensity, have been successful. The French military authorities are helping us to expand this principle on a larger scale. They are lending us special equipment at Cherbourg, Toulon and Brest.

"Although foreign representatives have been negotiating with us, we will not sell without the authorization of the French Government."

M. Christmas said that he and his brother, Valdemar de Christmas, former war pilot, and an Austrian engineer, Ernst Heilhaus, finally have perfected the invention after two years of experiments.

"The light-ray does not kill," he said. "It momentarily petrifies. Sometimes it has the same reaction as a whisky drunk. It makes aviators lose their sense of direction.

"The flash is generated from a metal that can be obtained in both America and Germany. It produces a light more powerful

> than Magnesium. This flash can be prolonged from eight to twelve seconds. Longer periods are not practical because the tremendous heat would burn up the barrel of the shooting machine." (Oakland *Tribune,* Ot. 27, 1934).

This, at least, is comparatively matter-of-fact and harmless; probably no more deadly than many guns. The sinister point about it is the original lines in which murderous thinking is now directing itself, and whose outcome no ordinary being can forecast. No *ordinary* being; yet a certain ominous warning is given Theosophically as to the *ultimate* fate of Western civilization: "The instantaneous destruction by pneumo-dyno-vril of the last 2,000,000 of soldiers in the field, on the western portion of the globe." The catastrophe is not dated; save that this event is foretold to occur five years before the submersion of the European continents and isles, which, judging from other date, must be 16,000 years odd hence. That the intervening time is not fated to be a golden age, can be readily deduced from its culmination in that kind of Karma. How far is this a prophecy, and how far is it a warning merely? That it is at least the warning of a very real and imminent potentiality, can be best judged by another passage from the same article, written in reference to the German victory of 1870, and long before *ordinary* men dreamed of a "World War."

That Which Hath Come to Pass

> "What have they brought thee or to thy fatherland, those bloody victories!"... whispers the Soul in him. "A population clad in iron armour," it replies. "Two score millions of men dead now to all spiritual aspiration and Soul-life. A people, henceforth deaf to the peaceful voice of the honest citizen's duty, averse to a life of peace, blind to the arts and literature, indifferent to all but lucre and ambition. What is thy future Kingdom, now? A legion of war-puppets as units, a great wild beast in their collectivity. A beast that, like the sea yonder, slumbers gloomily now, but to fall with the more fury on the first enemy that is indicated to it. Indicated, by whom? It is as though a heartless, proud Fiend, assuming sudden authority, incarnate Ambition and Power, had clutched with iron hand the minds of a whole country. By what wicked enchantment has he brought the people back to those primeval days of the nation when their ancestors, the yellow-haired Suevi, and the treacherous Franks roamed about in their warlike spirit, thirsting to kill, to decimate and subject each other. By what infernal powers has this been accomplished? Yet the transformation has been produced and it is as undeniable as the fact that alone the Fiend rejoices and boasts of the transformation effected. The

> whole world is hushed in breathless expectation. Not a wife or mother, but is haunted in her dreams by the black and ominous storm-cloud that overhangs the whole of Europe. The cloud is approaching . . . It comes nearer . . . Oh woe and horror! . . . I foresee once more for earth the suffering I have already witnessed. I read the fatal destiny upon the brow of the flower of Europe's youth! (THEOSOPHY, Vol. III, 551; reprint from *Lucifer,* June, 1888).

IS THE SCIENTIFIC CONSCIENCE AWAKENING?

We have printed many passages indicating that it is, however sluggishly and reluctantly. Such awakening, of course, must quickly run athwart the tiresome stream of alibis, of pleas in avoidance and in irresponsibility, which one hears whenever three scientists—particularly American scientists—are gathered together. We take pleasuse in recording one conflict of opinion.

> A group of prominent American scientists, including Dr. Karl T. Compton and Dr. Robert A. Millikan, undertook last March to give a final answer to the question that has been in many minds since the beginning of the depression: Are the present troubles of the world due to the too-rapid advancement of technology?
>
> The scientists replied with an unequivocal "No," pointing out that while science has produced labor-saving machines, it also has provided new work for the technologically unemployed by creating new industries. (*Literary Digest*).

But if they thought the question had thus been settled, they were mistaken. It has now come into the open again, through an impromptu debate between two leaders of thought in Great Britain before the British Association for the Advancement of Science, meeting at Aberdeen, Scotland.

The leaders were Sir James Jeans, President of the British Association and one of the best-known of British scientists, and Sir Josiah Stamp, eminent economist, a Director of the Bank of England and head of the London, Midland & Scottish Railway Company, largest in the country.

Sir Josiah chose to consider the matter from the point of view of Great Britain alone. He asserted that her population will become stationary within the next decade, making more acute than ever the problems raised by the introduction of new labor-saving inventions.

"In all quarters one sees scientists trembling with enthusiasm on the threshold of great discoveries," he told members of the association, "But I tremble with dread as to what is going to happen to any kind of economic organism which is trying to keep in balance, particularly under an individualistic form of society."

> "I feel inclined to say to all scientific pundits: there would not be a problem at all if you were not so chaotic in your discoveries—if you would only introduce them into the body politic under conditions that we could control.
>
> "The two kinds of scientific advances must be kept well-balanced. As fast as you free labor, you should invent new objects of human desire for absorbing that labor and the purchasing power that has been so freed. If we could make the two kinds of innovation march step by step, so that we would never have the invention of a labor-saving device in an old industry unless, at the same time, we produced a labor-creating device in a new one, then we should have conditions of economic equilibrium as near as they could possibly be provided."

Rebuttal Ineffectual

Sir James Jeans took up the subject in his presidential address, remarking that the last year was one "which has, to some extent, seen science arraigned before the bar of public opinion."

"There are many," he continued, "who attribute most of our present national woes—including unemployment in industry, and the danger of war—to the recent rapid advance in scientific knowledge. Even if their most lurid suspicions were justified, it is not clear what we could do. For it is obvious that the country which called a halt to scientific progress would soon fall behind in every other respect as well—in its industry, in its economic position, in its naval and military defenses, and, not least important, in its culture."

It hardly seems like a vindication of science to admit that its discoveries have enabled the nations to get themselves in a position where each is forced to vie with the others in deadly discoveries—deadly in industry, deadly in war—lest each be destroyed by its neighbors.

> "Human nature changes very slowly, and, so, forever lags behind human knowledge, which accumulates very rapidly. The plays of Aeschylus and Sophocles still thrill us with their vital human interest, but the scientific writings of Aristarchus and Ptolemy are dead—mere historical curiosities. Scientific knowledge is transmitted from one generation to another, while acquired characteristics are not. Thus, in respect of knowledge, each generation stands on the shoulders of its predecessor, but, in respect to human nature, both stand on the same ground."

And of course, thus seeing the inadequacy of human nature to stand up under the impact of science, he views with a calm and detached irresponsibility, the part of himself and of those like him in thrusting these burdens upon it.

He admits that "unhappily no amount of planning can arrange a

perfect balance . . . no one can control the direction in which science will advance." Still without any inkling of the responsibility incurred by those who let loose "uncontrollable" forces upon society!

"NEW RELIGION IS SUGGESTED"

Rather than such a future, the British scientist advised a contrary course:

> "If there is an avenue of escape, it does not, as I see it, lie in the direction of less science, but of more science—psychology, which holds out hopes that, for the first time in his long history, man may be enabled to obey the command, 'Know thyself!'"

To this, Sir James said, there ought to be adjoined a system of morals, and, possibly, even a religion consistent with the new psychological knowledge, and the established facts of science; also, scientific and constructive measures of eugenics and birth control, and scientific research in agriculture and industry, "sufficient, at least, to defeat the gloomy prophecies of Malthus and enable ever-larger populations to live in comfort and contentment on the same limited area of land."

What morals? Elastic to the extent of permitting complete immunity to clever minds which, without any sense of responsibiliy, unleash untold woes upon the duller orders? What "new psychological knowledge?" Says he:

> Science gives rich gifts, for all the dislocation it may temporarily produce . . . Labor-saving devices lead to emancipation from soul-destroying toil and routine work, to greater leisure and better opportunities for enjoyment. New inventions add to the comfort and pleasure, health and wealth of the public.

THE INEVITABLE OUTCOME

The slightest *real* psychological knowledge would enable him to predict, as the inevitable outcome of universal "wealth and leisure" an indefinitely multiplied repetition of such scenes as that of Halloween, wherein a crowd of 300,000 supposedly respectable citizens, in an insane, drunken orgy, celebrated the close of the "Century of Progress" exposition by wrecking a goodly percentage of the grounds and property! A "Century of Progress"—containing the most ghastly war of all history, the most frightful economic distress, extending even to attempted mass suicide of hundreds of workers; boasting of the highest insanity and crime rates, in its most "progressive" country, ever yet known; its close celebrated in a period of universal and mutual international terror and gloom, and its ex-

hibits partially destroyed in the first—but not the last—repetition of the Roman Saturnalia! . . .

Established facts of science? Having himself ably assisted in the practically complete demolition of the "established facts of science" of a few years ago, does Sir James now dream that his new "facts" are once and for all sufficiently established to build a "religion" on?

"Scientific and constructive measures of eugenics and birth control?" And do we hope to found a "religion" upon a philosophy which classifies mankind as barnyard stock?

A new general war, as recognized by every statesman of even semi-intelligence, means the Bolshevization of Europe. But there are possibilities of revolution in other directions. Germany is in complete revolt against all that is worthy in science, and has bent to political ends of incredible ignorance and prejudice, everything unworthy in it, in the attempt to breed a hypothetical race of "pure nordics" out of the most genetically Judaized of all the Gentile nations.

Continuing to gloss over the real situation with such complacency as that of Sir James, can only invite a revolt against science.

Life in Silver

The full beauty and real significance of many a laboratory experiment is obscured by an atmosphere of commercialism, personal gain or even destructive purpose. However that may be, one such experiment in chemistry, very beautiful to see, though perhaps not very familiar except to chemists, is described as follows:

> Filamentary and dendritic forms of silver occur in nature. Filiform, moss, or hair silver can be made artifically by reducing the sulphide in a current of steam; by reducing the sulphide, selenide, or telluride in a current of hydrogen—the sulphide at 400 degrees . . . This beautiful experiment may be made in a glass tube through which a current of the gas is passed. Long delicate fibres of silver may be seen protruding from minute rounded masses of the sulphide; and as they are produced while these masses are in the soft state and lying free in the tube, the idea that they result from the application of external mechanical pressure, in similar manner to maccaroni, can hardly be entertained. There seems to be some force in operation at the base of each filament, which causes the particles of silver at the moment of liberation to successively arrange themselves in one continuous fibre, or series of fibres; or, in other words, each filament grows, as it were, from a root embedded in sulphide of silver. (*A Comprehensive Treatise on Theoretical and Inorganic Chemistry* by J. W. Mellor, Vol. III, page 322).

Is not this curiously suggestive of what H. P. Blavatsky wrote in the *Secret Doctrine* in 1888?

> The idea of "crystalline life," now familiar to science, would have been scouted half a century ago . . . It hardly seems possible that science can disguise from itself much longer, by the mere use of terms such as "force" and "energy," the fact that things that have life are living things, whether they be atoms or planets. (*S. D.* I, 49).

SECRETS OF LIFE AND MEDICINE

In a report on "Secrets of Life Unearthed by Science" in the New York *World-Telegram* of September 21, 1934, it was said:

> Demonstration of structural details within the chromosomes, considered by most biologists to be the bearers of the "genes" that control the inheritance of physical and physiological characters in animals and plants, compares in importance with the demonstration a few years ago of the divisibility of the atom into smaller electrically charged particles.

This may be regarded as a scientific revelation, and yet, when the undogmatic seeker for truth asks a few simple questions, the real mystery is found to be just as much veiled as ever. Whence come these Chromosomes, genes, and what not, by their influence and apparent "control?" The deniers of Spirit, Soul and Intelligence as fundamental to all expressions of Life will *never* understand it. H. P. Blavatsky wrote in 1877 in *Isis Unveiled* that "of the so-called exact sciences, medicine, confessedly, least deserves the name," and proceeded throughout that work to explain. What has taken place since then? Vaccines and serums administered for small pox, influenza, infantile paralysis, diphtheria, distemper, sleeping sickness, anemia and nearly every conceivable one of the "ills that flesh is heir to." But how did flesh become heir to these things? There is the serious question; for in its answer may lie the *solution,* and not vicariously in extract of horse, dog, monkey or any living creature offered up for serum.